

Britain's King rejoicing in Jehovah's Salvation,

A
S E R M O N,

PREACHED AT

KINGSTON UPON HULL,

THURSDAY, APRIL 23, 1789,

BEING

THE DAY APPOINTED FOR A GENERAL THANKSGIVING,

ON

HIS MAJESTY'S, HAPPY RECOVERY.

BY GEORGE LAMBERT.

TO WHICH ARE ADDED,

The HYMNS sung upon that Occasion,

COMPOSED BY A FRIEND.

Published at the Request of several of the Hearers.

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A

S E R M O N, &c.

P S A L M XXI. 1.

*The King shall joy in thy strength O Lord;
and in thy salvation how greatly shall he
rejoice?*

IMRESSED with a solemn sense of the great, the gracious, and seasonable interposition of divine Providence, in behalf of our lately afflicted, now restored Sovereign—in compliance with his command—and fully convinced, that it is our indispensable duty to honour that God who graciously heard and answered the prayers we presented in the day of our late national distress; we have this day the privilege of assembling to turn our supplications into thanksgivings, and ascribe the honour to whom the whole is due. Having lately seen that the reason and the lives of Kings are in the hand of the Lord, that instruments and means are of his own providing

*Lately
had been
better be
fore the day*

providing, that the discord of opposing parties, is sometimes overruled for protracting events, which might have been found pregnant with more serious consequences, or for preventing greater evils; confirmed in this important principle, that THE LORD REIGNETH, and constrained by indubitable facts, which every eye must see, to conclude that he has in the most singular manner, interposed in the behalf of this favoured nation—with hearts elated with joy, we have at this season entered his courts with thanksgiving, that we may unite with our fellow Britons and fellow Christians in the praises of this day: And may that God, who of old is said to have inhabited the praises of his *Israel*, look down upon this highly honoured land, and see, approve, and accept those sacrifices of thanksgiving, which shall this day be presented by a Sovereign that He has restored, and by a people, as remarkably honoured and gratified by that restoration. These walls were witnesses of the importunity of our cries, in the day of our national distress. The disconsolate condition of our Sovereign, of his amiable Consort, of his
 afflicted

afflicted Family, and of the Community at large, lay near our hearts. Our requests were made known unto God: Our humble petitions were not in vain; they have been heard, and *now* they are fully answered. From him, who binds even Kings at his pleasure, the divine commission has gone forth—*Loose him, and let him go*: And having obtained liberty, our Sovereign is this day gone up to the solemn Temple, there publicly to own and honour, the great Restorer of his reason, his health, and his honours. Nor is he content that this business should be confined to himself and family: He considers the whole community as his family in a larger view; and calls upon, and requests all his loving subjects to assist him at this season, in offering up that tribute of praise which he sees to be due unto the Lord. Lately we suffered in our Sovereign; we sympathized with his afflicted Consort and Family: now, we participate in their pleasure and joys; and these walls shall ring with our Hallelujah's of praise to the Lord the Healer—to the God of so great a salvation. The recovery we are called upon to celebrate

to-day, is evidently the Lord's doing; a work, no less wonderful in our eyes, than welcome to our hearts: and this day we rejoice, in the view of our God exalted—of our King restored to health—and our country saved from anarchy and distress.

The Psalm preceding *that* in which the text is found, contains a prayer for the preservation and prosperity of the King: *This*, a thanksgiving to the Lord for favours conferred upon him, in answer to the peoples prayers. As it is our duty to pray for Kings, so is it no less incumbent upon us to present thanksgiving on their account, especially when our God has remarkably interposed in their behalf. Perhaps there never yet was a Prince who filled the British Throne, who possessed a larger share in the real esteem of his subjects, than our present Sovereign; nor a period, in all his reign, in which they have *given* stronger or more general expressions and evidences of their high regards, for himself and for his family. We receive him, this day, as alive from the dead. We receive him, as the prodigy of divine Power as the blessing of these realms—as the gracious answer

swer to our many importunate supplications. Long, long may he live, the guardian of our rights and liberties, and the Minister of God to us for good ! May his joy in God's Salvation, not be confined to the present day ; but let it be repeated and continued through all the remaining days and years of his valuable life. Then shall we have to say of our King, what *David* taught his subjects to express concerning theirs : *The King shall joy in thy strength, O Lord, and in thy Salvation how greatly shall he rejoice.* From these words we raise three observations, as the ground-work of our present discourse.

I. That even the greatest Sovereigns need the constant support and frequently extraordinary interpositions of divine strength in their behalf:—And that good Kings, instead of blushing to own this, will glory in the confession.

II. That as such are not placed above the need of Salvation ; so there are seasons in which their Salvation appear to be evidently and entirely of God.

III. That

III. That in such cases and circumstances, it is the duty both of Sovereigns and their subjects, publicly to own and honour God, as the sole author of such deliverances.

And may neither Prince nor people lose sight of the business appointed for this day. Surrounded by his Nobles and Commons, by the expressive smiles, and exhilarating shouts of a grateful people; may he remember, that it is to God he stands indebted for all that honour, and all this pleasure. And in the Prince, may the people not lose sight of his great Deliverer. But, may all remember that it is to the LORD we stand indebted for all the blessings, on account of which, we are this day met to praise Him.—But to come to the method we have already proposed to pursue. The first remark we ground upon the passage now before us, is this,

I. That even the greatest Sovereigns need the constant support, and frequently, extraordinary interpositions of divine strength in their behalf: And that good Kings instead of blushing to own this, will glory in the confession. *The King shall joy in thy strength,*
O Lord

O Lord. That the greatest Sovereigns need divine support, will appear from the following considerations.

1. The truth of this remark, has lately been confirmed in the case of our Sovereign, when this support was partially and for a time withheld from him. Unsupported by the strength of Jehovah, even an *Ahitophel* is deprived of all his wisdom, a *Sampson* of his strength, a *Nebuchadnezer* of his reason, his happiness, and his honour. If the Lord, for a time, withdraw himself, reason, royalty, domestic peace, health and happiness, lose all their support: They sink, and leave the once-envied possessor, the object of compassion, to the poorest and meanest of his subjects. Jehovah treadeth upon Princes as upon mortar.—His dominion is universal.—The hearts of Kings are in his hand.—Their every power, and their every comfort is at his disposal. He can exalt or humble.—Can raise them high in their thrones, or sink them into the dust.—Can give them counsel and might, or deprive them of understanding and

power

of ~~himself~~. May Britain's Sovereign this day express, that frame of heart, which the

B

King

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King of Babylon formerly did upon a like occasion, and in similar circumstances. He blessed the Most High, and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation; before whom all the inhabitants of the earth are reputed as nothing. He doth according to his will in the army of heaven, and among the inhabitants of the earth; none can stay his hand, or say to him, what doest thou?*

No; the greatest Potentate has no authority to question, and no ability to controul him. The greatest Sovereign stands indebted to this God for all that he *is*, and for all that he possesses. There needs no particular exertion of divine strength, in a single moment to strip him of all his glory as a Monarch, and of all his happiness as a man. Let Jehovah but for a season withhold the continued exertions of his powerful support, and the nervous system is deranged—reason is dethroned—fancy runs wild---the man is no longer possessor of himself, but becomes a terror to all that are around him. And whatever may have been the more immediate

* Dan. iv. 34, 35.

mediate, or more remote cause or causes of the late afflictive malady, which was laid upon our beloved Sovereign, there is as much of God's power to be learnt from the permission of it, as there is now to be seen, and admired in its removal. And may all the Kings of the different nations of the earth, learn from it, this humbling truth, "That the Most High ruleth in the kingdom of men, giving it to, or taking from whomsoever he will: and that all those who walk in pride, he is able to abase.*" In the case of our own Sovereign, we have lately seen, that the greatest of Princes need, the constant supports of divine power; and when this for a season is withheld, it should convince both us and our Prince, of our constant dependence upon it. But happy I am to add,

2. That we now see this truth abundantly and wonderfully exemplified, in the recent interposition of divine power, in behalf of our restored Sovereign. What but thine arm, O Lord, hath raised him up again? What but the strength of Jehovah, has now restored him to our wishes and our prayers?

Day

* Dan. iv. 32, 37.

Day after Day, we perused the doubtful, or the discouraging reports, sent forth by his Physicians. Hope began to languish, and fear to gain the ascendancy in our minds. Parties ran high: and the cloud which hung over this nation, seemed continually to grow more dark, and more formidable, in its aspect. We were ready to conclude the worst; that our God had shut out our prayer and refused to hear our requests. But to prove that nothing is too hard for him to effect—that where human help fails, there Almighty power finds the opportunity, more easily, and most effectually to exalt itself—and that though the answer to prayer may for a while be protracted, yet real, fervent prayer, shall eventually be honoured—suddenly—to our great surprize—almost as unexpectedly, as if a miracle had been wrought upon our Sovereign—His malady and our fears were removed—His health and our happiness were restored, almost, in the same moment. Our ears heard, and our hearts gladdened at the report, *That the king was well.* Thus, to shew both Him and us, how much even Kings stand in need of the constant support

port, or the extraordinary interposition of divine strength, it has been withdrawn, and it has again been mercifully exerted; as we now humbly or gratefully acknowledge before God. This day our King rejoiceth in the strength of the Lord: And reasonable it is that both Kings and their people should honour Jehovah with all that strength, which they derive from his munificence. *In* Him we live, O that *to* Him also we, and the Father of this people, may consecrate our Being and all the powers we possess—But I pass on, to notice,

3. That we are this day called together by our beloved and restored Sovereign, to assist him in the acknowledgement of this important truth, That the greatest Potentates need the constant support, and frequently the extraordinary interpositions of divine strength. This is a sentiment which the greatest Monarch need not blush to own, and which our Sovereign, this day, glories in avouching before all his subjects. His orders have gone forth through the land, and his people cheerfully comply, from the conviction how reasonable

sonable and just they are. And we cannot but applaud the wisdom and the piety of our King, in appointing a day of general thanksgiving upon his restoration to health, after that melancholy affliction with which he has been visited. And, although ostentation should be avoided as much as possible upon such occasions, yet there appears great propriety in a Prince thus publicly owning his deliverer: Nor may it be without its use to call upon his Nobles, the Officers of State, and his Commons to accompany him in his visit to the house of God: and upon all his people, to assist him in the solemn devotion of this day. The desire he has likewise expressed, to have the Charity Children, belonging to the City of London present in the place where he this day appears to worship God, may not be without its advantages. It may so sensibly impress their tender minds, that they may tell it to their children, and to their childrens children after them, That in the year 1789 they saw a King of England upon his being restored to his Reason and his Throne, in answer to the fervent prayers of an affectionate people

people, humbling himself before God, as the subject of his power, and goodness, and owning Him, as Jehovah his Healer and his Helper: They heard him, admire the strength of the Lord, and acknowledge that his Salvation was entirely of Him.

Unasked, your Sovereign had your prayers, and now he solicits your aid while he rejoiceth in the strength of his deliverer. Plead, O plead, that his eyes may not be dazzled with the splendour of the scene that will this day be exhibited to his view—that his heart may not be diverted from this business, in which he has purposed solemnly to engage—and that amidst the heart-felt plaudits of a grateful people, he may not withhold from the Lord any part of that honour which is due unto his name. Ye *Aaron's* and *Hur's* of the present age, bear up his hands in the solemn services of the day; that with an undivided heart, he may at this season thus address himself to his God: “O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid: Thou hast loosed my bonds. I will offer to thee the sacrifice
of

of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his people: In the courts of the Lord's house, in the midst of thee O Jerusalem. Praise ye the Lord*."—Britons, your King is restored: And as you love, value and honour your King; so love, value and honour that God, who has restored him to you. Your King, this day, publicly acknowledges, that Jehovah has restored him, to himself, to his family, and to a loyal people: And we flatter ourselves, it is from proper views that he has resolved to make so public an appearance in the business of this day. He would not open his court, nor meet his Parliament, nor transact any public business, till he had first appeared in the great congregation, solemnly consecrating himself, his family, and his future life, to God in the open view of his people. I trust that all who hear me this day, will with their hearts unite in the following petitions. Lord, bless the King. Take him under thy gracious and constant protection.

From

* Psalm cxvi. 16---19.

From this day, may he walk with God. And as his days are lengthened, so may his and our tranquility continue uninterrupted. —The second remark grounded upon the words of our text was this,

II. That as the greatest Sovereigns are not placed above the need of Salvation, so there are particular seasons in which their salvation appears to be evidently and entirely of God. Without enumerating a variety of instances in which this may be the case; suffice it to say, that it must appear to all to be so, in that great deliverance we honour God for this day. *In thy Salvation, Lord, how greatly doth our King rejoice; or as the learned Ainsworth has it, Jehovah, in thy strength the King shall rejoice, and in thy Salvation how vehemently glad shall he be.*

It is a great Salvation whether we view it as it respects *himself*, his *family*, or the *community* at large. Permit me to touch upon the pleasing subject in each of these points of view.

C

To

To *Himself* it must appear a very great Salvation. Delivered from the gloomy melancholy, the terrific horror, or the necessary restraints that for a season were laid upon him—to find himself restored to his reason—to his affectionate Comfort—to his beloved offspring—to his faithful friends, and to his loving subjects—To be informed how much they all had suffered in the season of his distress, and how greatly they all rejoiced in his happy recovery. To see the hand of God sign his deliverance, almost as evidently as it had done long ago, the downfall and destruction of the Babylonish Monarch. To be informed that he had reigned in the affections of a loyal and dutiful people. How deeply must his heart be impressed with the sense of his obligations to God, and to them? How could he do less than praise and honour his great Deliverer? saying, Verily this Salvation is entirely of the Lord!

To his *Family* likewise it must appear a very great Salvation. Impossible it is for me to describe, or for you to conceive, what

what they must have felt for him, and for themselves, in the day of his affliction. A painful separation became necessary, between parties once inexpressibly dear to each other. That happy intercourse interrupted, which had rendered their domestic felicity so complete to themselves, and so worthy of being imitated by all around them. Invention upon the constant stretch—anxiety wrought up to the highest pitch—fear and hope continually opposing each other—the apprehension lest happiness should have entirely deserted the royal mansion, no more to return.—But to see a Royal Husband—Father—Sovereign restored—restored by a miraculous interposition of divine Providence—restored to reason—to the embraces of an affectionate Consort, and to a numerous progeny. Surely they must have received him as one alive from the dead—as the special gift of God to them, and as the indubitable evidence of the sovereign power of Jehovah.

And may I not add, that this must appear a very great salvation not only to the King and his Family, but to the *Community* at large.

large. We lately saw ourselves interested, greatly interested in the life and restoration of our Sovereign. Had he been removed; or had he continued much longer under that distressing affliction, some have supposed that our prospects as a nation, would have been very distressing, if not alarming. Certain it is that the spirit of parties ran very high; and without presuming to draw the line which should determine, on which side lay the right or the wrong, things began to wear a very serious aspect. The thirst of power, on the one hand, and the desire to limit and restrain, it on the other, like two contending elements aimed at the destruction of each other; and had it not been mercifully prevented by the recovery of the King's health, the consequences might have been greater than some, yea than any of us might apprehend.—But, after deliberating long—contending furiously—opposing interest to interest—at length pushing the business almost to a final crisis—the Lord made bare his arm—He silenced the tumults of the people—and by a *sudden, seasonable, and complete* deliverance wrought for our King, he said to
the

the tempestuated state of Britain—*Peace, Be still.* Obedient to the authoritative command, the winds of opposition died away in silence, the waves of contending parties ceased to break against each other; the divine calm spread over all the nation, and every description of people rejoiced in a King restored, and in a nation saved from distress, if not from destruction. Truly, may we say, the Lord hath done great things for us; and a very great deliverance hath he given to our King. May grace possess his heart, and gratitude fill all the assemblies, and all the habitations of his subjects. What, O what shall we render to the Lord for this, and all his other benefits? Had he not evidently been upon our side, instead of being this day permitted to rejoice in a King restored, perhaps we had now been bewailing the divisions of our *Reuben*, or feeling the painful effects of those divisions.

But while we gratefully acknowledge the gracious interposition of divine help, in the season of our great distress, let us plead that this Salvation wrought for our Sovereign,
his

his Family and his people, may be happily introductory to the display of a Salvation, infinitely more glorious, because infinitely more durable.—May both Prince and people be enabled to see the Salvation of our God—a Salvation, the device of the eternal mind—the determination of an everlasting Counsel. The expectation of many generations—the work of God's own Son and Spirit:—A Salvation, from sin—from wrath and curse—from everlasting pain and misery:—A Salvation which commences in reconciliation with God—is carried on in intimate communion and fellowship—and finally issues in the full, the everlasting enjoyment of Himself, and all that is great, good, or glorious, in the heavenly Palace. Lord make bare thine arm, and render this day, a day of Salvation indeed, to our King, his Consort, his Family, and to many—very many—our hearts would say, to *all* who either accompany or beheld our Sovereign this day:—Nor to them alone, but to all who this day rejoice with Briton's King in thy Salvation. Should this be the case our Sovereign, and his subjects would

vehemently

vehemently rejoice in the Salvation of Jehovah.—But having shewn, that the Salvation which has been wrought for our Sovereign appears to be evidently and entirely of the Lord : We now pass on to the third remark upon the words, viz.

III. That in such cases and circumstances, it is the duty both of Sovereigns and their subjects, publicly to own and honour God, as the sole Author of such deliverances. They should joy, yea greatly rejoice in that Salvation which is all of Jehovah. The proper expressions of joy are not illuminations, processions, banquets, maskquades, or assemblies ; but those things which our God directs, and which he requires—praise, honour, subjection to his authority, conformity of heart and life to his revealed will, or the entire consecration of ourselves to his service. This, this is the sacrifice that he requires and approves. While therefore we offer our thanksgiving, let us pay our vows unto the Lord. And we publicly own and honour our God this day—as the hearer of our prayers—and as the subject of our praise.

I. Our

1. Our prayers for our beloved Sovereign have been heard. You remember, you well remember, how near his cause lay to your hearts—how necessary, how important his restoration to health appeared to you—and how closely you saw your interest connected with his recovery. Thus impressed, you humbled yourselves before the Lord—supplicated his favour, and found your hearts greatly led out in that duty. Encouraged by that united command and promise of the Lord, “Call upon me in the day of trouble, I will deliver, and ye shall glorify me,” you made known your desires and requests. And now, the Lord has heard your call—has answered your petitions—has delivered your King, and claims that honour from Him and from you that is due unto his name. The way to glorify him then, is to praise him: for he that offereth praise glorifieth God.—I add therefore,

2. Praise, public praise is due unto God who hath heard our prayers and delivered our King. Convinced of this, the Ruler of the People, attended by his Family, Lords,
and

and Commons, is this day gone up to the House of the Lord. Convinced of this, he calls upon and solicits his subjects to assist him in honouring the God of his mercies, by uniting their praises with his own. And it is not only the present, but the future, the constant remembrance of this deliverance, that can prove the sincerity of Prince and people, in setting apart and observing this day, as a day of general Thanksgiving to Almighty God, for the restoration of our King to health, and to the honours of the Throne. Consider my fellow Britons, what great things the Lord hath done for us: and to make this appear the more conspicuous in your view, permit me to contrast the prospects of this day, with the scenes which presented themselves before us a few years back.—Then we found ourselves engaged in a formidable war—without a single ally—under a continual increase of taxes, which threatened to crush the nation under their weight—but this day we rejoice in being at peace with all around us—admired by surrounding nations; trade flourishing, commerce extended; our national debt diminished;

nished ; a tax, by some thought partial and
oppressive, removed; a Minister the favourite
of the people ; and a King, restored accord-
ing to the prayers and wishes of his people,
to be the guardian of their liberties, both
civil and religious. Lord the praise is thine,
the honour, the advantage ours. Many,
many years, may Britons and their King
rejoice together, in the strength and in the
Salvation of Jehovah. *Amen.*

HYMN

H Y M N

Sung at the opening of Worship.

WITH joy and transport now we sing,
The help we sought for Britain's King:
Our God has heard our humble pray'r,
And banished ev'ry rising fear.

Ye that delight in grateful praise,
Lend, lend your sweetest, noblest lays;
O celebrate the healing pow'r,
That wrought the great, the wond'rous cure!

Britain! Heav'n's highly favour'd land,
How oft the great *Jehovah's* hand,
Has crown'd thy wishes;—heal'd thy woes,
And bid thee triumph o'er thy foes!

What shall we render to the Lord,
His Works, his Wonders, how record?
O let our hearts our lives express,
His matchless goodness and his grace.

Lord, while we thus admire thy ways,
Thy Name adore, and hymn thy praise,
Let Prince and people learn to know,
Whence life, and health, and comforts flow.

Free from disease and ev'ry pain,
Long may our Sov'reign live and reign:
Thy hand confess—Thy favors own,
And, with thy Presence, fill His Throne.

HYMN

H Y M N

Sung before the Sermon.

LORD in this consecrated hour,
Ten Thousand grateful hearts combine
To celebrate restoring pow'r,
In strains triumphant and divine.

But Ah ! There is a dire disease,
Nor Kings, nor subjects here are free :
On all the human race it preys,
A soul-destroying malady.

A phrenzy of infernal brood ;
Where shall the healing balm be found ?
'Tis in the great Physicians blood ;
There health and life, and joys abound.

Send down thy Spirit's quick'ning pow'r,
Their sin let Prince and people feel :
Be this a life inspiring hour,
In which thy hand, shall wound and heal.

Then, will we sing a nobler cure,
Jesus the *Healer*, we'll proclaim ;
Britain shall then thy grace adore,
In songs, immortal as thy Name.

HYMN

H Y M N

Sung after the Sermon.

NOW may the King himself rejoice,
In the Salvation of the Lord :
Adore and sing with chearful voice,
The health, Jehovah has restor'd.

'Tis by his wonder-working will,
Nations and kingdoms rise and fall ;
'Tis by His all-disposing skill,
He guides, and guards, and govern's all.

Great Monarchs *thy* Salvation need,
Nor should they blush to own the same ;
Their highest honour is to plead,
The greater glories of Thy Name.

Late, in their Sov'reign, Britons knew,
Their need of all sustaining pow'r ;
Now, in their Sov'reign, Briton's view,
Its wondrous virtue to restore.

How sudden ! suited ! and complete !
Is the deliv'rance *Thou* hast wrought !
Salvation ! gracious, as 'tis great,
O may it never be forgot.

Jehovah answer'd Britain's pray'r ;
Let Britons render him the praise :
May King, and subjects, all conspire,
To love *His* Name, *His* Works, *His* Ways.

F I N I S.



2